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With Turner Jun'r
N.C. 1785.

AN

ATTEMPT

TO DISPLAY THE IMPORTANCE OF

CLASSICAL LEARNING.

See a Tract entitled Remarks on the very inferior utility of Classical Learning. by W. Stevenson. (Misc. Tracts 14)
perhaps the truth may lie between.

BRITISH MUSEUM

AN

ATTEMPT

TO DISPLAY THE IMPORTANCE OF

CLASSICAL LEARNING,

ADDRESSED TO THE

PARENTS AND GUARDIANS OF YOUTH;

WITH SOME CANDID REMARKS ON

Mr. KNOX's LIBERAL EDUCATION.

BY JOSEPH CORNISH.

It is thought by many, who in my opinion are competent judges, that an early acquaintance with the Claſſics is the only foundation of good learning, and that it is incumbent on all who direct the ſtudies of youth, to have this great object continually before them, as a matter of the moſt ſerious concern.

Dr. BEATIE's ESSAY, p. 493.

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AN ATTEMPT

TO DISPLAY THE IMPORTANCE OF

CLASSICAL LEARNING,

ADDRESSED TO THE

PARENTS AND GUARDIANS OF YOUTH.

BRITISH MUSEUM

ON MR. KNOX'S LIBERAL EDUCATION.

BY JOSEPH CORNISH.

LONDON:

PREFACE.

IF any ſcholar peruſe the following little Tract, he may, perhaps, meet with ſeveral arguments which are familiar to him. On the ſubject of Education it is, I believe, almoſt impoſſible to advance any thing abſolutely; yet I have not taken a ſingle ſentiment from any author without particularly acknowledging it. There are certain ideas on every important ſubject, which are, in a manner, common to all, who read and think, though there may be various ways of expreſſing and illuſtrating them.

Claſſical Learning has of late been much decried, and the arguments employed

ployed againſt it, have influenced numbers, eſpecially of the trading part of the community. Such I have endeavoured to undeceive, by ſhewing the futility of thoſe arguments, and by endeavouring briefly to ſet before them reaſons, which, in my opinion, are fully ſufficient to recommend this kind of ſcience. I have made rather free with two authors in giving large quotations from them; but that, I hope, will be excuſed. What they have ſaid was very much to my purpoſe, and merely to have referred to the books would not have anſwered my end, as many, who might chance to read this ſhort Eſſay, might not have had them at hand. Moreover, I wiſhed to collect all the principal arguments into a ſhort compaſs; ſuch arguments, I mean, as appear to me likely to affect thoſe, for whoſe uſe I have principally written. I think it neceſſary to add, that the plan of the Treatiſe was laid, and

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the whole of it drawn up, before I had the pleaſure of ſeeing Mr. Knox's "LIBERAL EDUCATION." Thoſe paſſages, which may appear to have almoſt been borrowed from him, were the reſult of my own reflections, and actually committed to writing long ſince. When on peruſing his Treatiſe, I found that he agreed in many things ſo exactly with me, I made references to it as illuſtrating and confirming my own obſervations. Indeed, ſo highly do I approve of Mr. Knox's Treatiſe, that I am happy in having an opportunity of recommending it to every tutor, to every parent, in ſhort, to every one, who would wiſh to read the moſt compleat and uſeful book on the important ſubject of Education, with which the world has ever yet been favoured. Mr. Knox has availed himſelf of the remarks of all the great and wiſe men, who had written before him on this intereſting point; and, having

added

added his own valuable obſervations to the rich ſtore, has made an admirable diſpoſition of the whole. In ſome few things I differ from him, and have, therefore, taken the liberty of making remarks on certain paſſages in a poſtſcript, which I chearfully ſubmit to his candour. Mr. Knox and myſelf are perfect ſtrangers, and I can have no other reaſon for recommending his Treatiſe ſo earneſtly, than a conviction of its intrinſic excellence. Should any one, who meets with this little pamplet, be only induced to read what Mr. Knox has preſented to the world on the ſubject of Education, I think I may venture to predict, that he will own himſelf under ſome obligation to me for having pointed out to his notice and recommended to his attentive peruſal ſo valuable a production.

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ATTEMPT

To diſplay the Importance of

CLASSICAL LEARNING, &c.

A CLASSICAL EDUCATION, during the courſe of the two laſt centuries, was eſteemed a neceſſary accompliſhment for every gentleman. Even perſons in the middle and inferior ſtations of life were exceedingly deſirous of having their children inſtructed in Latin and Greek. A man, who was not tolerably verſed in that kind of knowledge was deemed quite illiterate. That the Latin and Greek languages ſhould have been moſt diligently ſtudied and warmly recommended by all, who had any degree of taſte, is not to be wondered at. For many ages Europe was

involved in a nearly total darkneſs. If a bright genius now and then aroſe, the language of each country was ſo entirely deſtitute of grace and harmony, that grand ideas and noble conceptions were quite obſcured, and the thoughts which expreſſed in a Greek or Roman ſtile, would have raiſed and elevated the mind, had neither energy or beauty, when expreſſed in the Italian, French, or Britiſh phraſeology current three centuries ſince. The number of readers was likewiſe very ſmall, ſo that a man whom nature had endowed with extraordinary talents, had but little encouragement to cultivate and improve them. If he wrote in the language of his own country, his fame was confined within very narrow limits, and if he cloathed his ideas in a Roman dreſs, though the Latin tongue was underſtood by many of every nation, yet only a few had any reliſh for ſublime and elegant compoſitions.

Juſt before the reformation learning raiſed its drooping head, and Eraſmus, Eraſmus—that dear, that venerable, that beloved name —Eraſ-

—Eraſmus, aroſe to ſeat learning on its throne, by refining the taſte, improving the underſtanding, and giving a proper direction to the ſtudies of all thoſe, whom nature had animated with a ſpirit akin to his own. Every favourite of nature has ſome portion of the ſpirit of Eraſmus, enough at leaſt to inſpire a reverence for his memory, a love for his writings, and an ardent deſire of rendering ſome ſervice to the cauſe of true learning, which it was his ſtudy and delight to advance. To this end he led mankind to its original ſources where alone it flowed in purity, dignity and beauty. Eraſmus ſaid, and every man who has been converſant with the ſame authors, has felt its truth; "The firſt regard ought ever to be paid to the Sacred Writings; yet I ſometimes meet with things either ſaid or written by the ancient heathens, and even the poets, ſo purely, ſo virtuouſly, ſo divinely, that I cannot help thinking, but that they were under ſome ſacred influence when they wrote thus. And perhaps the Spirit of Chriſt was poured out upon them more largely than we ſuppoſe. And there

are many in the communion of the ſaints who are not inſerted in our catalogue. Let me declare my feelings unreſervedly among friends: I am not able to read the Treatiſe of Cicero, upon Old Age, Friendſhip, his Offices or Tuſculan Queſtions without ſeveral times kiſſing the book, and reverencing that holy breaſt inſpired with celeſtial wiſdom*."

In that age, excepting the Sacred Scriptures, which Eraſmus held in the higheſt veneration, and which had then been tranſlated into a few of the modern tongues, there were ſcarcely any writings, beſides the ancient Greek and Roman, which could impart either pleaſure or inſtruction. There-

* Sacris quidem Literis, ubique prima debetur auctoritatis.

Sed tamen Ego nonnumquam offendo quædam vel dicta a veteribus, vel ſcripta ab ethnicis etiam poetis, tam caſte, tam ſancte, tam divinitus, ut mihi non poſſum perſuadere, quin pectus illorum, cum illa ſcriberent, numen aliquod divinum aquitaverit. Et fortaſſe latius ſe fundit ſpiritus Chriſti, quam nos interpretamur. Et multi ſunt in conſortio ſanctorum, qui non ſunt apud nos in catalogo. Fatear affectum meum apud amicos: non poſſum legere librum Ciceronis de Senectute, de Amicitia, de Officiis, de Tuſcalanis quæſtionibus, quin aliquoties exoſculer & dicem, ac venerer, ſanctum illud pectus, afflatum cœleſti numine.——Vide Convivium religioſum.

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fore as a taſte for knowledge began to prevail, it is no wonder that all, who had that taſte, ſhould be enraptured with thoſe elegant and maſterly compoſitions, which will be the admiration of the judicious to the lateſt ages, and the ſtudy of which it was, that laid the foundation for all thoſe improvements in ſcience, of which we at preſent ſo juſtly boaſt. There are in the Claſſics the ſeeds of immortality, and all who would hope for a laſting fame or even temporary admiration, muſt learn to faſhion themſelves after thoſe models, which will be ever regarded as the ſtandards of perfection and excellence §.

§ There have been various opinions with reſpect to the learning of that ſublime and aſtoniſhing genius Shakeſpear; that he underſtood ſomething of Latin is however univerſally agreed. Had this wonderful man, this choice production of nature, been more converſant than he was with the beautiful writings of antiquity, his poetic fire would have burned ſtill brighter, no barbariſms would have obſcured its luſtre, he would have ſhone out every where in a full blaze of glory.

" It is very probable, that the inſtance of Shakeſpear may have " induced ſome perſons to think unfavourably of the influence of " learning upon genius; but a concluſion ſo important ſhould never " be inferred from any one inſtance, eſpecially when that is allowed " to be extraordinary, and almoſt ſupernatural."——Dr. Beattie's " Eſſays, p. 529.

It has however been fashionable of late to check this reverence, and many have endeavoured to perſuade the world, that the preſent generation has ſufficient means for obtaining wiſdom, without taking the pains to acquire the knowledge of Greek or even of Latin. I believe what Dr. Beattie has written on this ſubject, will convince every man of learning, that the ſtudy of the claſſics is ſtill of great importance, and highly deſerving of encouragement. With great diffidence do I appear before the public, as a champion in that cauſe which he has ſo nobly defended. I do not pretend, by my weak aid, to give any additional ſtrength or efficacy to the arguments of ſo ſound a reaſoner, ſo accompliſhed and elegant a ſcholar. Yet I hope this attempt to ſerve the cauſe of learning will not be quite ſuperfluous. Dr. Beattie's Eſſay is connected with a larger work, which cannot be ſo eaſily circulated as a pamphlet; and I have endeavoured to adapt my reaſoning to thoſe whom he had not ſo immediately in view.

If an attention to claſſical learning be uſeful to the community, it is much to be deſired

ſired that the parents and guardians of youth ſhould be convinced of its being ſo. It will avail but little to the next generation, that the learned of the preſent thought the ſtudy of the Greek and Roman languages to be of importance, unleſs the perſuaſion become general amongſt thoſe, under whoſe direction the hopes of the riſing generation are placed. The learned will certainly take care, that thoſe of whom they have the management ſhall be inſtructed in that knowledge, of the utility of which they are convinced; but by far the greater part of the young are in the hands of thoſe who are engaged in the affairs and concerns of the world, and who have not juſt ideas of the importance of that branch of education which was formerly ſo highly valued. The many are eaſily perſuaded that an undue ſtreſs has been laid upon it, and that the time ſpent in acquiring what is taught in grammar-ſchools is entirely thrown away. Latin and Greek they have been told, however neceſſary for thoſe who are deſigned for the learned profeſſions, will be but of little uſe to private gentlemen, and of

much leſs to thoſe who muſt be employed in the active ſcenes of life. I moſt readily acknowledge, that perſons in the inferior ſtations, who are never likely to be called to fill any higher office in the community than the temporary one of a hundred conſtable, and whoſe ſole ſubſiſtence will depend on their cloſe and perſonal application to mechanical employments, need not a learned education. The circumſtances of their parents forbid it. When boys of this claſs arrive to the age of but ten, they may earn ſomething, and therefore if they be taught reading, writing, and common arithmetic, it may be ſufficient, and they cannot employ their time better than in procuring a part of their own maintenance.

I addreſs myſelf to thoſe, whoſe circumſtances are ſuch as to render it improper for them to employ their ſons in manual labour, and who muſt therefore be kept at ſchool till they are fifteen or ſixteen years of age; who have a proſpect from their fortunes and the employments to which they

they are deſtined of filling up the higher or middle ranks of life, and are not likely to be ſo intirely engroſſed by buſineſs as to have hardly any time for relaxation or amuſement. I would beg the reſpectable members of the community, the parents and guardians of the youth of this claſs, to attend to the few plain arguments which I ſhall now ſet before them.

I. It is certainly of vaſt importance, that a boy's time ſhould be taken up with ſomething calculated to ſtrengthen the faculties of his mind, and to form him to a habit of attention and application, eſpecially from the age of ſeven or eight, when it is high time to remove him from the reading-ſchool. Writing and cyphering are neceſſary to perſons in every ſituation of life; and though ſome ſcholars affect to deſpiſe writing a neat and fair hand, yet ſurely a letter cannot be the worſe on this account, and the ability of doing it may be of real ſervice to a young man. But to acquire this, and a very competent knowledge of all the rules of arithmetic, which

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are ever made uſe of in the common courſe of buſineſs, does not require a term of eight, or even of five years. For a lad to ſpend ſo much time in writing a ſet of copies over and over again, or doing a number of ſums all on the ſame general principles, is a dull and wretched employment. Addition, ſubtraction, multiplication and diviſion, are ſoon learned, and the art of cyphering is nothing more than the continual application of theſe rules; ſo that the faculties of the mind are but little if at all exerted, and ſcarcely any new ideas are acquired. A lad thus engaged may be able to write a fine hand, he may ſpeedily calculate the value of a bale of cloth or a cargo of figs, but what foundation is laid for the improvement of his underſtanding? It is much if he have any taſte for reading, any talents for converſation, any literary qualifications which may render him reſpectable, excepting merely in the ſhop and counting-houſe*. I do not aſſert this as

* I was pleaſed to find that Mr. Knox coincides ſo exactly with my ideas. Liberal Education, p. 136—144.

univerſally,

univerſally, but is it not pretty generally true?

It may perhaps be replied, cannot a boy read Engliſh authors? Can he not be inſtructed in hiſtory, geography, and by peruſing ſome books of entertainment adapted to his years, increaſe in that knowledge which may qualify him for converſation as well as buſineſs? Why ſhould any one take the trouble of learning dead languages, which conſume a great deal of time, and can be applied by a tradeſman to no uſeful purpoſe? But let it be conſidered, that we have not books enough in the Engliſh language adapted to the capacities of boys, properly to fill up their time; and it is to be wiſhed that we were provided with a larger ſtock for very young readers. But did we abound ever ſo much with writings of this ſort, the reading them would not be attended with advantages equal to thoſe ariſing from the ſtudy of Latin and Greek. A habit of application and attention is not ſo likely to be formed by reading books in a language that is familiar,

as

as by ſtudying an unknown tongue, and by conſtruing and tranſlating the authors who have written in it*.

" In this reſpect therefore (as Dr. Beattie " well obſerves) as the means of improving " the faculties of the human mind, I do " not ſee how the ſtudies of the grammar-" ſchool can be diſpenſed with. The ſtudy " of a ſyſtem of grammar, ſo complex and " ſo perfect as the Greek or Latin, may " with peculiar propriety be recommended " to children; being ſuited to their under-" ſtanding, and having a tendency to pro-

* Mr. Knox has ſhewn, p. 86, that this is no modern prejudice. " No man underſtands his own language better than Cicero did his, " yet he adhered to Greek exerciſes till he obtained the Prætorſhip. " I remember when I was a boy one Plotius firſt began to teach the " Latin language; and as it was the faſhion to attend his lectures, " I was uneaſy that I was not permitted to go too: but I was pre-" vented by the authority of ſome very learned men, who were of " opinion, that the underſtanding might be better cultivated by ex-" erciſes in Greek. Cic. ad M. Titinnium." Even Rouſſeau, a profeſſed enemy to the ſyſtem of education I am recommending, " confeſſes that the underſtanding is greatly improved by learning " languages, ſuppoſing that they were not in themſelves uſeful." Mr. Knox, p. 120. I have added this note ſince my peruſal of his treatiſe, and was glad to ſubjoin ſo powerful a ſupport to my argument.

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" mote the improvement of all their men-
" tal faculties. In this ſcience, abſtruſe as
" it is commonly imagined to be, there
" are few or no difficulties which a maſter
" may not render intelligible to any boy
" of good parts, before he is twelve years
" old. Words, the matter of this ſcience,
" are within the reach of every child; and
" of theſe the human mind, in the begin-
" ning of life, is known to be ſuſceptible
" to an aſtoniſhing degree: and yet in
" this ſcience there is a ſubtlety and va-
" riety, ſufficient to call forth all the intel-
" lectual powers of the young ſtudent.
" When one hears a boy analyſe a few
" ſentences of a Latin author, and ſhew
" that he not only knows the general
" meaning, and the import of the parti-
" cular words, but alſo can inſtantly refer
" each word to its claſs; enumerate all
" its terminations, ſpecifying every change
" of ſenſe, however minute, that may be
" produced by a change of inflexion or
" arrangement; explain its ſeveral de-
" pendencies; diſtinguiſh the literal mean-
" ing from the figurative, one ſpecies of fi-

" gure from another, and even the philo-
" ſophical uſe of words from the idiom-
" atical, and the vulgar from the ele-
" gant; recollecting occaſionally other
" words and phraſes that are ſynonymous,
" or contrary, or of different though ſi-
" milar ſignification; and accounting for
" what he ſays, either from the reaſon of
" the thing, or by quoting a rule of art,
" or a claſſical authority:—one muſt be
" ſenſible that by ſuch an exerciſe, the me-
" mory is likely to be more improved in
" ſtrength and readineſs, the attention bet-
" ter fixed, the judgement and taſte more
" ſucceſsfully exerted, and a habit of re-
" flection and ſubtle diſcrimination more
" eaſily acquired, than it could be by any
" other employment equally ſuited to the
" capacity of childhood *."

Some imagine the ſtudy of Latin and Greek to be nothing more than the ſtudy of words, and that it is attended with no other advantage, than the being able to

* Dr. Beattie's Eſſays, p. 504, 509—11.

read

read thoſe authors in the antient languages, which have been well tranſlated into our own. It has been repreſented as tireſome and diſagreeable to boys, and as having a tendency to put them out of conceit with books. Theſe are miſtaken notions. The claſſical authors, after a little application to them, are highly entertaining and improving. They contain references to every branch of knowledge, they imperceptibly lead thoſe who read them into an acquaintance with hiſtory and geography, they ſet forth the cuſtoms and manners of thoſe nations which once made ſo great a figure in the world, and exhibit many illuſtrious patterns of diſintereſted goodneſs, which can hardly fail of improving young minds with the worthieſt ſentiments. The maxims of wiſdom, prudence, and virtue, which abound in the writers of Greece and Rome, have ſuch force, energy and beauty, that a ſincere Chriſtian cannot read them without finding his virtuous diſpoſitions ſtrengthened. The attention, which is neceſſary in order to underſtand the meaning of what is written in an unknown tongue, fixes the relations

lations and ſentiments of the author more deeply on the memory and heart.

Thus whilſt a boy is forming a habit of diligence from the neceſſity he is under of learning his taſk, uſeful knowledge and excellent precepts are making their way into the mind and fixing themſelves there. This ſtudy may ſometimes be irkſome to boys in the beginning, but nature never deſigned we ſhould acquire any kind of knowledge without ſome pains. The difficulties are ſoon overcome, if a maſter be of a mild and patient diſpoſition. An undue ſeverity has ſometimes excited an averſion from books, but this effect is not to be aſcribed to grammar learning itſelf, but to the indiſcretion of ſome teachers. Univerſal experience proves, that none enjoy reading more than the beſt ſcholars, and therefore ſome have made a very different kind of an objection to the beſtowing on their children a learned education, namely, that it gives them a taſte, by which they are unfitted for the drudgery of buſineſs. Add to all this, that there are few, very few indeed,

deed, who write Engliſh with any tolerable propriety, unleſs they have had a claſſical education. If a Latin maſter pay a proper degree of attention to his ſcholars, unleſs they be careleſs to an extreme degree (which is ſometimes the caſe, let a maſter do all that he can) they will acquire a habit of ſpeaking and writing correctly. It will be eaſy and natural to them to be tolerably accurate, and they will be in no danger of thoſe blunders, which oftentimes make rich, unlettered tradeſmen, the jeſt of the witty and flippant, and cauſe the learned to be in pain for them; yea a kind of involuntary contempt is frequently excited. Tranſlating from Latin or Greek into Engliſh is the moſt proper method that can be adviſed, of improving boys in their own language, and of enabling them to ſpeak and write not only correctly, but with a copiouſneſs, variety and energy, which a mere Engliſh ſcholar hardly ever attains. Perſons, who have not themſelves had a learned education, can hardly conceive how beneficial the application, which it requires, is to make boys more ſteady and

thoughtful than they would otherwiſe have been, and how admirably calculated to give them an early taſte for knowledge, which is laying the beſt foundation both for virtue and happineſs.

Nor is there any neceſſity that this kind of learning ſhould prevent boys from being good writers or accomptants. It is indeed uſual for them to write their exerciſes in a ſad ſcrawling hand, but this is a matter, which might eaſily be remedied. Let the exerciſe be ſhorter, and let it be written well, and then an improvement will be made in two branches of education at the ſame time. As to the art of cyphering, it is by no means difficult: an hour in a day, or two afternoons in a week devoted to it, will, in three or four years, lead a boy of a tolerable capacity, through the common rules of arithmetic; and, in general, it will be thought an agreeable relaxation from that cloſe attention which the claſſics require.

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Any perſon, who chuſes it, may teach his own ſon the uſe of figures with eaſe and pleaſure, in ſo familiar a manner, that a child will regard it as a kind of play. Let the father, rather with a ſmiling than a grave countenance, aſk, what two and three, or four and ſix, or ſeven and nine, &c. added together, will make? If you take four from ſeven, or five from nine, or twelve from eighteen, what will remain? How much are three times two, four times five, and what is the half of ſix, or ten, or fourteen? By ſuch a method as this, a mere child may be taught the four principal rules of arithmetic, without perceiving that any taſk is impoſed upon him. When, by degrees, he hath maſtered theſe rules, which may be eaſily done, let him be ſhewn how to ſtate a ſum in the rule of three, or practice; and let the father ſay, "my ſon, "if you will tell me the value of one hun- "dred pounds of figs, at ſixpence a pound, "you ſhall have a pound for your pains; "or the value of a piece of cloth of ſeventy "yards at twelve ſhillings a yard, you ſhall "have ſixpence" If two or three, nearly

of an age, be together, offer a reward to him who will do the longeſt ſum in the ſhorteſt time. By purſuing ſuch a method, I am perſuaded, (nor do I advance this merely upon ſuppoſition) boys might be brought to regard cyphering in the light of a diverſion; eſpecially if their ſchool-hours were employed in grammar learning. Perhaps, if it be made part of their buſineſs at ſchool, the idea of its being an amuſement ceaſes. Any father might, one would think, find as much pleaſure in this practice, ſometimes at leaſt, as in a game at cards, and children might thus be improved and delighted, whilſt the chief part of their time would be engaged in an employment, requiring a more fixed attention, and better calculated to improve and enlarge the faculties of the mind, than any other courſe of ſtudy proper for their tender years that has yet been pointed out, and which ought not therefore to be lightly rejected.

II. If the knowledge of Latin and Greek be not neceſſary, or even uſeful to perſons in trade; yet, in the three learned profeſ-

ſions of Law, Phyſic, and Divinity, a man can hardly riſe to any tolerable degree of credit without ſome acquaintance with theſe languages, and therefore they form an important branch of the education of youth.

Some perſon, perhaps, may anſwer, I do not intend my ſon for either of theſe profeſſions, but for my own trade. This reply may be anſwered by another queſtion, how do you know that he will like your trade, or any other for which you may deſign him? In order to excel in any buſineſs or profeſſion, it is abſolutely neceſſary that there ſhould be a liking to it. If a lad be forced into any line of life, from which his genius or diſpoſition is averſe, he will enjoy but little comfort and ſatisfaction, perhaps, be quite unhappy in himſelf, and become a burden, inſtead of a help to his family. At eight years of age a boy of a tolerable capacity may begin to learn Latin: it is a pity that any ſhould begin later than ten; and though at twelve this kind of ſtudy may be commenced to ſome good purpoſe, yet it would have been better to

have entered upon it three or four years ſooner. But at neither of theſe ages can a perſon with propriety determine abſolutely what buſineſs his ſon ſhall be, or clearly perceive to what his inclination leads. If, when the time draws on that he is to be ſettled in the world, he ſhould both incline to a learned profeſſion, and a favourable opportunity offer of his ſucceeding in it, if he have not received a claſſical education, it will then be too late to lament the deficiency. The time that is loſt can never be regained; or if a youth ſhould be puſhed forwards with a little ſmattering of Latin and Greek, it is much, very much, if ever he arrives at any conſiderable degree of credit or reputation. Should he even chance to have ſuch talents as to hide his defects from the world, he will be conſcious of them himſelf. This conſciouſneſs will make him appear very little in his own eyes, and excite a thouſand diſagreeable ſenſations, which, had he been a ſcholor, he would never have felt. On the contrary, if a boy, at the age of eight or nine, be put to a grammar-ſchool, he may, as I have before ſhewn, at

fifteen

fifteen or ſixteen know enough of writing and arithmetic to fit him for almoſt any employment; and if he be then inclined to trade, he will never find his knowledge of the learned languages an impediment to his ſucceſs, or have cauſe to regret, that ſo much of his time has been ſpent in acquiring them. He will be more capable of a cloſe application to buſineſs, appear to greater advantage both in the counting-houſe, and at the exchange, and expreſs himſelf with much greater propriety, both in ſpeaking and writing, on any tranſactions which may occur, than one who has paſſed all the days of his childhood at the writing ſchool. In that courſe of education (forgive the repetition, I wiſh much to impreſs this ſentiment) there is hardly any room for the judgment to be exerciſed, or the ideas enlarged.

But it has been ſaid, that French, Italian or Spaniſh are the languages of men of buſineſs: why then, cannot the judgment be exercifed, or the faculties enlarged in applying to the ſtudy of them? I believe that all, who are competent judges of the matter,

will agree in affirming, that the ſtudy of the modern tongues is not adapted to lay that ſolid foundation for acquiring knowledge, which is laid by the ſtudy of the two ancient ones. 'Perhaps, I may have contracted an odd whimſical kind of taſte for 'what is ancient; and am not ſo well verſed in the value of modern commodities, as 'thoſe who have ſeen the world, and know 'how much every thing is worth in the 'way of loſs and gain. But I cannot help 'thinking, that the learned languages are 'juſt as fit for forming men of buſineſs, 'men of the world, as French and Spaniſh 'can be. I confeſs, I underſtand buſineſs 'in an extenſive ſenſe, not as confined 'merely to trade and commerce, but, as 'taking in politics, the conduct of affairs, 'both public and private, the practice of the 'world; in a word, all kind of dealings or 'intercourſe with others. An acquaintance 'with foreign languages may be neceſſary 'to thoſe merchants, and others, who deal 'with foreigners, and in a foreign trade; 'and may be more immediately uſeful to 'them. A Hamburgh or Spaniſh merchant

'may

'may find it expedient to ſend their ſons to
'Germany or Spain to learn the language of
'the country; but I am ſtill perſuaded,
'that a competent ſkill in Greek and La-
'tin, or a thorough acquaintance with thoſe
'eminent authors who write in theſe lan-
'guages; (for I do not mean the mere lan-
'guages themſelves) would be more effec-
'tual to accompliſh them univerſal men of
'buſineſs, men fit to ſhine in any ſphere,
'than an equal acquaintance with modern
'languages or the finiſhings of a French
'education. The deepeſt myſteries of ci-
'vil as well as military prudence are bor-
'rowed from the writings of antiquity.
'The moſt noted authors were men of bu-
'ſineſs, practiſed in ſtate affairs, who had
'ſeen the world, and were either engaged in
'ſome of its moſt active ſcenes, or had re-
'tired from the ſtage after the largeſt ex-
'perience. Therefore their immortal works
'contain the richeſt ſtore of knowledge,
'both for the conduct of life, and the ma-
'nagement of buſineſs. It is chiefly by
'Grecian and Roman channels that we have
'conveyed to us the beſt monuments of

'hiſtory

‘ hiſtory and politics, the moſt exalted
‘ poetry, the politeſt arts and trueſt elo-
‘ quence, ſuch as is beſt calculated both to
‘ work upon a popular audience, and to ad-
‘ dreſs men of buſineſs and the acuteſt diſ-
‘ cernment. Thoſe who form themſelves
‘ upon ſuch models, have the beſt chance to
‘ improve and poliſh their taſte, to enrich
‘ their minds with the juſteſt obſervations
‘ on human life and manners, and gain a
‘ habit of wiſdom and ſound judgment in
‘ the moſt tickliſh affairs. Beſides, a man
‘ who reads the ancients with a true reliſh,
‘ will catch from their writings a ſenſe of
‘ honour, a love of liberty, an elevation
‘ above fortune; and a ſpirit and vigour
‘ that will, as much as any one thing, qua-
‘ lify him for buſineſs and life, and fortify
‘ him againſt moſt of the ſhocks and diſap-
‘ pointments he may meet with in it. I am
‘ far from condemning the learning mo-
‘ dern languages, or any uſeful accompliſh-
‘ ment that will qualify a man for buſineſs
‘ and the world. Only while we ſhun the
‘ imputation of pedantry and affectation of
‘ ſuperfluous learning, I would not have us

‘ undervalue

'undervalue the truly noble improvements
'that may be made by a proper ſkill in the
'Greek and Roman languages; nor ima-
'gine that a character cannot be raiſed, or
'an eſtate made, by what I may call an-
'cient and learned, as well as modern and
'foreign accompliſhments. And we need
'not look far back in the hiſtory of our
'times to be convinced, that thoſe have
'been the moſt perfect characters, the beſt
'formed for action as well as contempla-
'tion, who have borrowed largely from an-
'tiquity, and added the knowledge of the
'ſcholar to the accompliſhments of the gen-
'tleman. Immediately a whole train of
'worthies crowd upon us: the Bacons, the
'Raleighs, the Sidneys, the Harringtons,
'the Temples, the Cowpers, the Talbots,
'the Shaftſburys, men that aroſe as the
'glories of their own and will continue
'lights to all future times.' *

* This large quotation is taken from Profeſſor Fordyce's Dialogues on Education, Vol. II. Dial. 18. where there is much more to the ſame purpoſe, which I would wiſh all to read who have an opportunity of ſeeing that book. The arguments for and againſt the importance of claſſical learning are fairly diſcuſſed, and its ſuperiority to any other mode of tuition proved, in my opinion, to a demonſtration.

To

To all this it may be added, that an acquaintance with the Latin, will render the acquiring the modern languages we have been ſpeaking of eaſy. They are partly derived from the Latin, and formed on the ſame general principles, for which reaſon, one who underſtands that, may ſoon be maſter either of one or all of them, ſo as to read a common author, or write a common letter with facility. As to converſation that muſt be acquired by exerciſe. The French, Italian or Spaniſh languages can never ſupply the place of Latin, but Latin will greatly accelerate the acquiring a knowledge of them. It is therefore no ſufficient reaſon for neglecting this part of learning, that you deſign your ſon for trade. If he ſhould fall in with your views, what he has learned at the grammar ſchool will be of real ſervice to him; but if he ſhould incline to a profeſſion, in which that kind of learning is neceſſary, it will be too late to repent.

It is alſo one great recommendation of Latin and Greek literature, which ought by no

no means to be omitted, that we have ſuch numbers of words derived from theſe languages which a mere Engliſh ſcholar muſt be continually recurring to his dictionary to know the meaning of and perhaps ſoon forget again. Moſt of the technical terms uſed in Phyſic, Botany, Chemiſtry, Aſtronomy, Architecture, Mechanics, Mathematics, Rhetoric, Grammar; and almoſt every art and ſcience are of a Greek original, and innumerable others of a Roman. He therefore, who has ſtudied theſe languages in his youth, is qualified for underſtanding Engliſh books with much greater eaſe. Indeed, not only books, but the converſation of perſons moderately ſkilled in any of the ſciences, muſt be in ſome degree unintelligible to one who has learned no language but his own, or if he ſhould acquire the meaning of all the words uſed by Engliſh writers, it muſt be by the help of a very ſtrong memory, or by taking much greater pains than a grammatical education would have been attended with. The knowledge of words is much more eaſily acquired by boys than by men, becauſe the latter are engaged by things and their

their thoughts are directed to a greater variety of objects.

III. I have endeavoured to prove that Latin and Greek lay a foundation for the moſt uſeful knowledge; but ſome think very little may ſerve for a tradeſman, and that a perſon may make a reſpectable figure who has never read any but Engliſh books.

I believe no advocate for claſſical learning will aſſert, that a man can have but little ſenſe without it. A good underſtanding is frequently the gift of nature: yet the underſtanding is hardly ever cultivated and improved as it might be, unleſs a taſte for reading be contracted in early life. In common ſchools, boys read nothing more than a chapter in the Bible, a fable in Æſop, or ſome ſhort paſſage of hiſtory daily. Indeed, it is impoſſible for a maſter, if he have only a dozen under his care, to attend to them whilſt reading ſo much of Engliſh authors as would properly fill up their time. Beſides which, in reading Engliſh books, there are often Latin quotations, which a perſon would

would wiſh to underſtand; but what is of ſtill more conſequence, all good authors make ſo frequent references to the hiſtory, mythology, cuſtoms and characters of antiquity, that the man who has not ſome acquaintance with ancient literature, cannot feel half the pleaſure or derive half the improvement from what he often meets with in the courſe of reading, that thoſe can who have ſpent a few years at a grammar ſchool. Many having forgotten all their Latin and Greek, haſtily conclude that it has been of no uſe to them, not conſidering that a great part of the pleaſure and advantage ariſing from the peruſal even of Engliſh authors, is owing to the ideas received into their minds from the few claſſics they formerly learned. It does not follow, that becauſe a man has forgotten a book, he therefore derived no improvement from it. Knowledge grows up in the mind imperceptibly, and we add to it without always being able to ſay, when or how. I am fully perſuaded from what I myſelf have obſerved, that thoſe who have had a claſſical education, though the languages have been forgotten, have

yet

yet been improved by it much beyond what they themſelves conceive. I remember, when I was a child, that ſuch of us as had been but a few months at the grammar ſchool, could not help laughing amongſt ourſelves at the abſurd pronunciation, and the contracted ideas of our writing maſter. All books contain names and facts and references with which boys contract a familiarity when reading the ancient authors; and it lays a foundation for much future pleaſure.

That knowledge is a thing the moſt worthy of our purſuit, and the moſt valuable when poſſeſſed of any of the various objects, on which we ſet our hearts, has been generally granted. No man can be ſo remarkable for bodily ſtrength and vigour, for ſwiftneſs and activity as are ſome of the brute creation of different ſpecies. Beauty and elegance of form are the mere gifts of nature, and by no means the evidence of any real worth in the perſon thus adorned. Worldly honours are frequently obtained by very baſe methods, and the moſt contemptible

tible of mankind have been known to abound in wealth. But the acquiſition of knowledge cannot fail of ſtamping luſtre and dignity upon a character. Thoſe who have naturally a fine genius, a quick apprehenſion and a ſolid judgment, are in a fair way to be diſtinguiſhed among their fellow-creatures. If theſe talents be wiſely improved and applied to uſeful purpoſes, reſpect and honour will be paid to the poſſeſſors of them; and their judgment will influence the conduct and direct the actions of numbers. That high attainments in wiſdom do not always make men happy is very certain; but it is chiefly on this account that ſome of thoſe who have been very intent upon the ſtudy of the arts and ſciences, have neglected the practice of virtue, and then though a man have all the wiſdom of Solomon, like him he cannot fail of being diſſatisfied with himſelf. Yet knowledge can hardly fail of ſoftening and refining the heart; and though a ſcholar may act unworthily, it is however probable that this ariſes from a diſpoſition which without learning would have been much worſe. All

may not apply their knowledge to a right purpoſe: but, to be without ſome degree of it muſt be a moſt wretched thing. A capacity of mental improvement makes ſo vaſt a difference between us and the brutes. Our nature is better and more excellent than theirs, becauſe we know more, and in proportion as we improve our faculties, we riſe in real dignity and worth.

Knowledge of ſome kind or other is neceſſary in every ſituation of life; but that which is barely enough to carry on the buſineſs by which we live, is a poor attainment; and hardly raiſes a man above contempt. The converſation of ſuch muſt be mean and low, incapable of adminiſtring improvement or pleaſure to any rational being. What is worſe, thoſe, whoſe minds are ſo wretchedly furniſhed, can derive no enjoyment from themſelves, any longer than whilſt they are employed in the drudgery of buſineſs. It being impoſſible to be always toiling and labouring when ſuch perſons want amuſement, they generally ſeek it in the company of thoſe who are as ignorant as themſelves;

themſelves; and what benefit can be derived from ſuch ſociety? Many who have not had the advantage of a liberal education, whoſe minds have never been formed to a taſte for literature, have by induſtry and application acquired large fortunes, and become in conſequence poſſeſſed of great influence. This, ſo far from rendering them uſeful, tends only to make them the inſtruments of miſchief and the objects of contempt. Should they retire into the ſcenes of private life, time would hang heavy on their hands, and exiſtence become a burthen to them. But to a man, who loves reading, a book will be an entertaining companion always at hand, and he may derive enjoyment from himſelf in ſolitude. Such an one's converſation will be pleaſing to the old, agreeable to men of buſineſs, improving to the young, and afford the beſt means of enabling him to fill up his ſtation, whatever it may be, with ſatisfaction to himſelf, advantage to his connections, and uſefulneſs to the whole community. One man of prudence and ſenſe has been known in ſome inſtances to render eſſential ſervice to his

country. Thoſe who appear to be born for the private ſtations of life, may, by a concurrence of circumſtances which it is impoſſible to foreſee, be raiſed to a high rank, or be placed in a ſituation wherein it may be of vaſt importance that their minds ſhould have been well cultivated. Great events oftentimes depend upon little cauſes, and no perſon can ſay what events may ariſe to call forth his abilities into action, what miſchief may be prevented, or what good brought about by means of one individual. If a youth be fond of reading, it cannot fail, under proper direction, of being a ſource of greater happineſs than any acquiſitions whatever. When once knowledge is acquired it puts the owner to no farther expence, and he carries it with him whitherſoever he goes. It is owing to their want of taſte for reading, a habit which, like all others, muſt be formed in early life, in order to anſwer any very valuable end, that ſome are forced to ſeek for amuſement in perpetual card playing, that others ſaunter from poſt to pillar, or yawn away their tedious hours in an eaſy chair. Lord Bacon

ſays

ſays " I pity unlearned gentlemen who re-
ſide in the country on a rainy day." But
are not thoſe always to be pitied, who can
talk about nothing but dogs, or horſes, or
the weather? I am almoſt tempted with the
poet to ſay " that to be a dog and dead
" were better far than ſuch a life as this."
However, if knowledge be in itſelf ſo de-
ſirable, and capable of being applied to ſo
uſeful purpoſes, that courſe of ſtudy cannot
be too much recommended, which, as expe-
rience hath proved, lays the moſt ſolid
foundation for it.

IV. By means of a good education, a per-
ſon will appear in a much more reſpectable
light to his own children, if he ſhould ever
be a father, and derive unſpeakable plea-
ſure from the being able to obſerve and di-
rect their ſtudies.

Every perſon will laugh at the Iriſhman,
who ſaid " What hath poſterity done for
" us, that we ſhould do ſo much for poſ-
" terity?" It is true however, in fact, that
vaſt numbers are as careleſs about their

poſterity as if they had the Iriſhman's ideas. Natural inſtinct and the cuſtom of the world, will lead men to ſeek after making a preſent proviſion for their children, and putting them into a way of ſupporting themſelves hereafter; but I fear parents in general do not regard their ſons, as thoſe, who in time may become fathers, and are not therefore anxious about ſtoring their minds with that furniture, which may render them reſpected and honoured as fathers. The great point they have in view, is to place them out in ſuch a manner, that they may ceaſe to be a burthen to them as ſoon as poſſible; they think little about providing for the rational pleaſures of their exiſtence. Many, perhaps, will ſneer at me, becauſe I carry my thoughts forward ſo far as to look upon a parcel of ſchool-boys in the light of fathers. But thoſe, who are now fathers, were once ſchool-boys, and it is to be hoped and expected, that the greater number of ſchool-boys will in due time be fathers; and I think it of high importance, that they ſhould be fitter for diſcharging the offices of ſo honourable a relation with credit and dignity.

dignity. Some, I believe, have been afraid of giving their children much learning, leſt, as they grow up, they ſhould come to deſpiſe them. It has unhappily been the caſe in fact, that ſome illiterate perſons have become the jeſt and ſcorn of their own offspring. But this muſt not be charged to their learning. Had they been ignorant, they might not have perceived a parent's defect of underſtanding to excite their ridicule. Yet if their diſpoſitions were bad, they would, in all probability, have been ſtill more undutiful and unruly than the pert lad who, perhaps, only preſumes to criticize on his father's phraſeology. Such behaviour muſt certainly be diſagreeable and painful to a parent; but I think it may eaſily be checked, and the young ſcholar be made to bluſh. Let the father kindly ſay, " my ſon, when young I had " not the advantages which you have en- " joyed. My father had no opinion of a " learned education; (or not the means of " affording me one;) I have given one to " you, not that you ſhould make me the " object of your contempt, but to preſerve

" you from becoming contemptible your-
" ſelf; therefore, I may ſurely claim your
" gratitude and reſpect. Though I am
" your inferior in knowledge, remember,
" it is intirely to me that you are indebted
" for the knowledge you have."

If a few words to this purpoſe do not lead the young man, who has had a good education, to reſpect the father, who gave it him, I think it may be ſafely concluded, that without ſome education he would have been a mere brute. Learning can hardly fail of correcting, in ſome degree, the utmoſt perverſeneſs of diſpoſition. However, if a father be provoked at the pert airs of a young coxcomb, let not this by any means lead him to neglect his younger ſons, if he have them; let him, on the contrary, reſolve to put them in the way of obtaining that knowledge, which may in future ſecure them from the contempt he now feels ſo painful to himſelf. Modes and faſhions will alter and vary, but good ſenſe and ſound argument are always the ſame; and, therefore, the man, who has had the bene-

fit of a good education, will be always reſpectable. A well-meaning parent may give uſeful advice to a lively ſpirited youth; but, if it be conveyed in a low phraſeology and bad Engliſh, it will not only loſe its effect, but very poſſibly excite a ſneer. Whereas advice of the ſame import, expreſſed in the language of a man, whoſe mind has had proper cultivation, might have attracted the reſpect and attention of the youth, and ſunk deeply into his mind. It is impoſſible for thoſe, who are unacquainted with the rules of grammar, to conceive how little groſs violations of it make a perſon appear. If a man, therefore, would wiſh, that his ſon ſhould be reſpected when he becomes a father, let him take care to lay the foundation for it whilſt he is a boy. The ſon himſelf, if of a good diſpoſition, will amply reward his care; every worthy affection of the mind will be improved by it; and his poſterity go on honouring their progenitors in a long ſucceſſion.

It is alſo another great advantage of having ſome knowledge of the learned languages, that, if a man have children, he may not only obſerve but aſſiſt their improvement. Young lads find the ſtudy of the Latin grammar dry and unintereſting, and the price, which maſters receive as their reward, is ſo ſmall, that they cannot live by their employment unleſs they have a tolerable number. This circumſtance prevents their giving that degree of attention to young beginners, which they generally need, and is a ſource of vexation to the tutor and uneaſineſs to the pupils. Now, if a parent himſelf have a little acquaintance with Latin, he may open the way for making the buſineſs of a ſchool much more agreeable and pleaſant. The declenſions of nouns and the conjugations of verbs may be as eaſily learned and retained as the gibberiſh, which children, when I was a child, were accuſtomed to repeat very fluently in playing at hide and ſeek. Could I poſſibly tell how to ſpell the words then uſed in that diverſion, I ſhould be almoſt tempted to put them into a note as a full proof of my aſ-

ſertion;

ſertion; but it is a jargon not to be expreſſed in letters, though, as I recollect, eaſily committed to memory. It, however, convinces me, that if a father, or any one of whom a child happened to be fond, would repeat hic, hæc, hoc, qui, que, quod, &c. through the ſeveral caſes, perſuade the child to repeat it after him, and then offer him ſome ſmall reward if he would learn it perfectly out of the book, he would very readily apply to it. Thus much trouble would be ſaved to the maſter, and the little boy begin from the firſt to love his ſchool, when he found himſelf employed about perfecting that, which he had often repeated before without uneaſineſs or fear. So, in conſtruing the eaſieſt authors, a child may meet with ſome difficulties, which would not appear ſo formidable, could he have recourſe to a father for a little help, nor would he go in the morning to preſent his exerciſe with a trembling hand and heart, if a father had looked it over before, and ſo explained it to him, that he might be able to give a proper reaſon for every thing to his maſter. What agreeable ſenſations muſt

a parent

a parent feel, in thus contributing to the improvement of his child, and ſmoothing his way to the ſeats of learning: what delight muſt his growing improvement adminiſter? Should Providence bleſs me with children, I would not forego the pleaſure I ſhould receive, in thus helping on their improvement, for all the wealth of Crœſus. It would be a ſource of mutual endearment between the parent and the offſpring, inſpiring the one with the moſt rational affection, and the other with the moſt laſting ſentiments of duty. I believe the little entertainment ſome derive from the company of their ſons from the age of eight to fourteen or ſixteen, ariſes from this, that they know not what to ſay to them; they become too big to be fondled, and the father knows not enough of what they are learning to examine into their progreſs and aſſiſt them in it. Owing to this it is, that boys have oftentimes little connection with their fathers, and conſequently cannot have that tenderneſs for them, which a more frequent intercourſe would inſpire. If they are ſent to boarding-ſchools at a diſtance from

from their parents, yet the holy-days might renew their endearments. And whilſt at ſchool, the father, by correſponding in that ſtile, for which there needs ſome degree of learning to fit a man, may improve the underſtanding of his child, and lead him inſenſibly into a pleaſing and eaſy manner of epiſtolary writing which is a moſt deſirable accompliſhment.

For theſe four ſubſtantial reaſons, I would, therefore, earneſtly adviſe all, who can afford it, to give their children a ſound claſſical education. It is hardly poſſible, that it ſhould do them any harm; it will in all probability be of vaſt advantage. The being deſtitute of it may perhaps totally unfit them for ſtations, which they might otherwiſe have filled with dignity; whereas the being well grounded herein would greatly facilitate the acquiring the modern languages, enable them to underſtand their own more perfectly, and be a ſource of unknown pleaſure even in thoſe ſituations, where ſome think learning may be eaſily diſ-

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penſed with, namely, in the private and retired walks of life.

If any think that a claſſical education may be attended with advantages, but are at a loſs where to place their children in order to obtain it, this difficulty I think may ſoon be removed. As to great public ſchools, many have been educated in them, who have made ſuch a proficiency as hath done honour to their preceptors; but this is not ſo much to be wondered at, conſidering how great numbers have been trained up in them, and that ſo many years muſt be ſpent in order to go through them. In theſe ſeminaries little or nothing can be attended to but merely the ſchool exerciſes. It is impoſſible for the maſter, nor is it thought the buſineſs of the aſſiſtants to converſe with the ſcholars, or to inſpect into their health, behaviour or morals. From all the accounts, which I have heard, there is the greateſt danger of a boy's morals being ſadly corrupted. Swearing even the youngeſt learn, and, as they grow older

older, vices are practiſed almoſt without reſtraint, which muſt enfeeble their underſtandings and ruin their healths. Of the truth of this there have been ſo many ſhocking proofs, as may well terrify parents, who have any tenderneſs or even common prudence, unleſs they be of that ſort, who feel no uneaſineſs at the diſcovery of any criminal propenſity in a lad, which does not immediately and directly interfere with his worldly intereſt. Many judicious perſons have however ſtrongly recommended the moſt public ſchools, and amongſt others the excellent Mr. Rollin, yet as he moſt candidly obſerves, "may we venture to condemn the religious apprenheſions of Chriſtian parents, who upon ſeeing the dangers, which occur in them (and it muſt be owned too that they are great) determine to bring their children up under their own inſpection?" *

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* Belles Letters, Tom. 4th. Art. 2d. 556th. Somewhat remarkable are Mr. Knox's words in his chapter on the education of women, p. 248. "And here I cannot refrain from adding, that "though I diſapprove for the moſt part, of private tuition for boys, "yet I very ſeriouſly recommend it to girls, with little exception.

As to private tuition, there are many objections to be made to it, which I ſhall not here conſider; for, were I able to refute the moſt of them, yet one would remain, which no argument could ſet aſide; namely, that but very few comparatively can afford to be at the expence of a private tutor. The method, which I humbly conceive, includes all the advantages of private and public tuition, is that of taking a ſet number, not leſs than eight, and by no means more than twenty. Twelve I ſhould for my own part think the beſt number. There would be enough to excite emulation, a ſufficient choice of company, and an opportunity of forming friendly connections, one of the moſt boaſted advantages of public ſchools. I do not ſee, that in this laſt reſpect any benefit is gained from being in a large ſe-

" All ſenſible people agree in thinking, that large ſeminaries of young " ladies, though managed with all the vigilance and caution which " human abilities can exert, are in danger of great corruption. Va- " nity and vice will be introduced by ſome among a large number, " and the contagion ſoon ſpreads with irreſiſtible violence." I muſt confeſs myſelf at a loſs to account for the reaſon, why girls ſhould be in ſuch imminent danger of being corrupted by a number being together, and yet that boys ſhould not be expoſed to an equal degree of miſchief from the ſame circumſtance.

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minary. Where there are ſo many, boys will connect themſelves chiefly with thoſe of the ſame claſs, and not have any peculiar degree of intimacy with more than one or two. The far greater part will be in manner indifferent to each other, ſo that a boy is as likely to form a ſolid and uſeful friendſhip where there are twelve as where there are a hundred.

In order to engage a perſon well qualified to confine his attention to twelve, ſomething handſome ought to be given. If the twelve be day-ſcholars, the annual ſtipend ſhould not be leſs than five guineas even in the country. In London and ſome other expenſive places that ſum would be hardly ſufficient. Surely a gentleman, a perſon of a liberal education ought to get ſixty guineas per annum at leaſt by what muſt take up the principal part, if not the whole, of his time. Unleſs he be ſingle, it is not of itſelf a competent maintenance; and in general it is thought reaſonable that the profits of a man's profeſſion ſhould ſupport a family. If the boys be boarded, I think from twenty

to thirty guineas per annum for every article of board and education would be a ſufficient recompence. Thirty guineas (waſhing perhaps excepted) would be enough even for London. There are places in the country where twenty would be equivalent, and many ſituations might require ſomething between the two extremes. If a man have but twelve, or at the very moſt twenty, he may inſpect every part of their education, and make them in ſome degree his companions. By familiar converſation he may diſcover the bent of their minds, infuſe good ſentiments, and correct thoſe little errors, which muſt be overlooked or unnoticed, where there is a large number, though the correction of little errors in boys may perhaps have an important influence on their future conduct and happineſs.

Maſters, who really make conſcience of attending to the improvement of their ſcholars, are not always to be found. Moſt, it is to be feared, regard a ſchool as an irkſome emyloyment; and, though it may be a point of honour with them, or appear eſſential

ſential to their intereſt, that the boys, who are under their care, make the progreſs that is generally expected, yet unleſs inſtructors delight in their work, it is not likely that they will render learning pleaſant to pupils, or contribute ſo much to their advantage as might be reaſonably hoped. However parents are not to expect perfection in maſters. Let them fix upon the beſt teachers and the beſt methods they can, and, if they have not an opportunity of putting their ſons under the care of men ſo perfect as they could wiſh, yet, in the generality of grammar ſchools, their ſons may certainly derive much more advantage and improvement than from a ſchool for a mere Engliſh education. No maſter ought to be encouraged whoſe moral character is not reſpectable. The maſter of real goodneſs himſelf, it may be hoped, will pay attention to the morals of his boys. But this is almoſt impoſſible, if he have ſo many under his care, as an inſtructor muſt take, if he be paid only at the rate of two or three guineas per annum, for day-boys, or fourteen and ſixteen guineas for boarders. Indeed there are not at

preſent very many grammar ſchools of great reputation, where boys are boarded for ſo little.

I have thus delivered my ſentiments with all plainneſs. The learned will treat this attempt with candour, and if they approve of my arguments, I hope they will kindly recommend this little tract to thoſe, for whoſe uſe it is immediately deſigned: namely, the parents and guardians of youth, whoſe circumſtances will enable them with propriety to give their ſons a claſſical education.

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POSTSCRIPT.

I HAVE in my Preface ſtrongly recommended Mr. Knox's Treatiſe on a Liberal Education: I think it deſerves to be read frequently and attentively. The ſubject is of the higheſt importance, and is, in my opinion, treated in a manner adapted to its importance, which makes me very diffident about offering objections to any part of it. Mr. K. in his Preface p. 14, expreſſes himſelf with a modeſty very amiable in a man of his great abilities; "That I have notwithſtanding frequently erred, is but too "probable; and I am ſure I ſhould have "profited little from experience, if I had "not learned the folly of preſumptuous "confidence. I am ready therefore to "acknowledge my miſtakes upon convic"tion. Truth is my object; and if I have "not yet diſcovered truth, it is ſtill equally "deſirable; and will be welcomed when"ever it ſhall be pointed out by more ſuc"ceſsful enquirers." Mr. K.'s errors are,

as far as I am capable of forming a judgment, but very few indeed; and I may poſſibly miſtake in thinking thoſe to be errors, upon which I here remark as ſuch; however, without making any farther apology, I will proceed to ſtate my objections.

In the fourth ſection on Grammar Mr. K. ſtrenuouſly adviſes the general reception of Dr. Ward's edition of Lily's, both on account of its own excellence, and for the ſake of preſerving uniformity, which, he ſays, "appeared of great importance to "King Henry the Eighth, and to ſuc-"ceeding monarchs." At the time when Lily's Grammar was firſt publiſhed, it may reaſonably be ſuppoſed to have excelled every other. If Henry the Eighth was of this opinion, no wonder that he ſhould ſtrictly enjoin the uſe of it. He expected every underſtanding and every ſoul to yield implicitly to his authority; and his daughter Elizabeth came little, if at all, behind him, in an impoſing ſpirit. The uſe of this grammar being ſo ſtrictly enforced for a great part of a century, all the learned in

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the nation were quite habituated to the uſe of it; and thoſe, who had ſurmounted its difficulties and obſcurities, ceaſed to feel for the young Tyros who were about to encounter them. If ſome remembered the many tedious weeks and months which it had coſt them to maſter it, yet authority and general uſe bore down their objections with irreſiſtible force in an age, when men were little accuſtomed to think for themſelves. As freedom of enquiry advanced, eaſier introductions to claſſical learning were called for. The name of Lily will ever be honoured by every inſtructor of youth; but as he improved upon thoſe, who went before him, ſo he opened the way for farther improvements, and amidſt a multitude of others the Eton Grammar was produced, which Mr. K. ſtiles "an uſeful abbreviation," and which he ſays "is perhaps, "very juſtly preferred upon the whole, to "the more prolix original." I am amongſt thoſe who give it the preference. The chapter of the compariſons of adjectives, about which young beginners are much puzzled, is as clear and perſpicuous as can be, and

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the chapter on pronouns well adapted for the uſe of learners. The different kinds of verbs, with the moods and tenſes, are deſcribed very intelligibly, and, which, I think, is of great conſequence to boys, the verb Sum, and the active and paſſive voices of all the four conjugations are ſet forth at large through every mood, tenſe and perſon together with the Engliſh. In this important reſpect Lily's appears to me very defective, ſo as greatly to puzzle the learner, and give much trouble to the tutor. The irregular verbs may alſo be more eaſily learned from the Eton grammar. The participles are likewiſe more clearly explained there, and an alphabetical liſt is given of the prepoſitions, and the Engliſh of them, ſhewing which govern an accuſative and which an ablative caſe. Theſe boys may eaſily learn by heart, which will be an advantage to thoſe, who do not uſe Clarke's Introduction; there indeed the prepoſitions are ſet forth in the ſame manner.

Mr. K. obſerves " that nothing militates " againſt the reception of it, (the Eton Grammar) " but a wiſh to preſerve the " uniformity of grammars." As this is a matter of ſome importance, let all thoſe, who think the Eton to be the beſt, adopt and recommend the uſe of it. To prevail upon every maſter to uſe the ſame, will be impoſſible without an act of the legiſlature ſtrictly enforced. This would hardly be deſireable: as therefore the matter muſt be left to reaſon and argument, I think it much more probable, that the generality of inſtructors will be prevailed upon to adopt the Eton than Lily's; and, though the latter has been ſo long uſed in many ſchools, it may in time give place univerſally to the former.

Mr. K. is an advocate for the old method of learning the rules in Latin. " The long " duration, the univerſality, the ſucceſs, " and the reaſonableneſs of the practice of " learning Latin rules, will probably con- " tinue it, notwithſtanding the attacks of " thoſe who derive their ideas chiefly from

" ſpeculation

" ſpeculation*." Neither long duration nor univerſality ought to be any bar to improvements. Many good ſcholars have indeed been formed by the old methods; but they would perhaps have acquired an equal degree of learning with much more eaſe, and in much leſs time, if the rules had been in a language they underſtood. Not a few I believe have ſtumbled at the threſhold of claſſical learning, by means of this great and unneceſſary impediment laid in their way. As " to diſcovering the mean-" ing of words and being initiated in the " art of conſtruing†;" ſurely, that might be done better by the help of Cordery or Eraſmus, than from the literal tranſlation of dry Latin rules. Yet after all I do not ſee the abſolute neceſſity of learning the rules of Syntax from any grammar. Mr. K. in ſeveral places ſpeaks very reſpectfully of Clarke's Introduction, and recommends the uſe of it‖. Would it not then be a good method, as ſoon as boys were perfect in the declenſions of nouns and the conjugations of verbs, to enter immedi-

* P. 48. † Ibids ‖ P. 54, 59, &c.

ately

ately on the above? It contains all the rules of Syntax, which boys might practiſe upon as they learn them. Learning the rules by art from a grammar is only charging their memories with a number of words, to which they can fix no ideas; for the examples which illuſtrate them explain the matter very little to youngſters. They comprehend the rules much more readily, when obliged to form ſentences according to their directions, for which purpoſe Clarke's Introduction is of excellent uſe. This ſeems to me, the beſt method "laying a firm and durable foundation in "grammar*" on which Mr. K. puts a great and juſt ſtreſs.

Mr. K. in his 5th ſection ſays, "I "would baniſh all Nomenclators, parſing "Indexes, Synopſes, the Clavis Homerica "and the Clavis Virgiliana†;" and he expreſſes a diſapprobation of editions of ſchool-books‖ with notes. To me, ſome helps of this kind ſeem exceedingly neceſſary. We have only a few works of Greek and Roman authors come down to us. Thoſe

* P. 54. † P. 56. ‖ P. 50.

which

which are preſerved, were not written for boys of any age, but for the information and entertainment of men, who were ſtudious, learned and experienced. If, in order to acquire a knowledge of the ancient languages, ſuch books muſt be put into the hands of lads and mere children, ſurely, they need ſome helps to aſſiſt their underſtanding them. If a French or Spaniſh youth were to be taught Engliſh, ſome of thoſe books which are purpoſely written for the young, would, I imagine, at firſt be put into their hands by a judicious inſtructor; but of the claſſics we have no ſuch. Cornelius Nepos is ſoon entered upon, but he is a difficult author to boys, unleſs aſſiſted by the notes of Eſſenius, or ſome other explanations. Terence, Virgil, and Horace, with all the aſſiſtance which may be derived from the editions in uſum Delphini, will exerciſe the abilities of moſt lads very ſufficiently. In my opinion, the judgment would be improved by obſerving the ſame idea variouſly expreſſed and in different words. As to notes, they muſt greatly

contribute towards diſcovering the meaning of many paſſages in ancient and foreign writers. There are but few Engliſh authors, whom a foreigner could read with pleaſure without ſome key to innumerable phraſes and alluſions, nay, we need them ourſelves. Books of almoſt all kinds contain references to matters, which in time become obſcure. Thoſe, who are adepts in claſſical learning, may run over the ancient poets and hiſtorians with as much eaſe as thoſe of their own country; but this requires the practice of many years. If boys have nothing but the pure text, they muſt be continually applying to the maſter for help, who, Mr. K. acknowledges, "ſhould, "indeed, have a comment before him, to aſſiſt and facilitate his buſineſs of * explanation." Suppoſe then this comment were put before the learners themſelves, would it not contribute to their improvement? In a large ſchool this appears to me abſolutely neceſſary. What time can there be for hearing leſſons, when in order that boys may make

* P. 56.

a tolerable

a tolerable progreſs, more hours than can be ſpent in the ſchool had need be taken up in explaining difficulties?

Phædrus, is an author, into which boys may be put very ſoon if Sterling's edition be uſed. The order is pointed out by figures, which leads them to obſerve its irregularity and is a good introduction to the finding it out themſelves. The vocabulary at the end, giving the preciſe meaning of the words, frees learners from the perplexity, occaſioned by looking for them in a common dictionary. As to the matter, it is entertaining; and many boys have a general idea of the fables; but I think it muſt be a great drudgery to any not tolerably verſed in Latin, to read Phædrus with no other aſſiſtance than the pure text. Virgil is read in the higher claſſes, but Sterling's Clavis ſeems nevertheleſs a very deſirable help. Looking out words in a dictionary is juſtly thought to fix their meaning on the memory. But can this advantage be loſt, by looking for the word and finding its exact meaning in the paſſage which needs to be

be explained? Sterling's Clavis will alſo enable a lad to obſerve, how words decline by degrees from their original and primary to a figurative and metaphorical ſenſe, and he may thereby be directed to trace the connection, between the moſt free uſe of a word and its firſt ſignification, and ſee how one idea ariſes from, and connects itſelf with another. In beginning to conſtrue Greek, I ſhould imagine parſing indexes might be of real ſervice. The inflections of the nouns and verbs are ſo various, that without ſome other aid, beſides what the grammar and lexicon afford, I ſhould not wonder if moſt gave up the ſtudy in abſolute deſpair of ever acquiring a tolerable knowledge of that language. The Clavis Homerica may not only aſſiſt the properly underſtanding Homer, but may contribute much to the reading other Greek authors with eaſe. Greek lexicons themſelves, indeed, are better adapted to the uſe of learners than Latin dictionaries. The former do not always oblige us like the latter to know the root of the verb before we can find any thing about it, and both Schrevelius and Hederic are in a conſiderable

ſiderable degree claves both to the New Teſtament and the works of Xenophon.

Mr. K. obſerves that " the revivers of " learning, who had none of theſe aſſiſ- " tances, have never been excelled in the " knowledge of the ancient languages." * But the application they uſed was moſt amazing, the diſcipline they went through awfully ſevere; the ſentiments, the manners, and the feelings of mankind have undergone ſuch a change, that, if any one recommended ſo cloſe application and ſo ſtrict diſcipline now, he would be thought little better than a madman. Beſides the revivers of learning made the ſtudy of the ancient languages almoſt their ſole employment; they were in general indifferent about the purity of their own tongues, and for the moſt part underſtood words much better than things. Perhaps they might have acquired as great a degree of knowledge, and that in a much ſhorter time, had they enjoyed the helps which we do. It may be aſked

* P. 54.

if

if this application and diſcipline hurted them? I think greatly. It ruined their healths, ſo that many of them dragged on a miſerable exiſtence. It moreover ſpoiled their tempers, which had a moſt unhappy effect upon the manners of the times, as could be eaſily proved, if this were a proper place for it. To inure youth to habits of diligence is of vaſt importance; but a medium ought to be obſerved. I queſtion whether galley-ſlaves undergo more hardſhips than did ſchool-boys a century or two ago, eſpecially taking into conſideration their tender years. To adopt new methods without mature conſideration is raſh, but to reject them merely becauſe men have been very learned by the uſe of other means, ſome will not ſcruple to ſtile obſtinacy. Mr. K. approves much of Clarke's Introduction; had the revivers of learning any help like that to the making of Latin? The grammar, which Eraſmus and Cordery made uſe of would not, I ſuppoſe, be approved of now, though perhaps when Lilly publiſhed his excellent one, many oppoſed its reception; for where, might they have ſaid, ſhall we ever

expect to meet with better ſcholars, than thoſe who have been trained up in the former way? Mr. K. has written excellently on the ſubject of diſcipline, Sect. 34th. It does honour to his judgment and his humanity. He there ſhews that he does not approve indiſcriminately of all the old cuſtoms. And if the ſhocking ſeverity once generally practiſed be mitigated to the degree Mr. K. propoſes without any danger of encouraging youth to be remiſs, I do not ſee why the way to learning may not be a little ſmoothed by modern improvements, without the leaſt hazard of its producing in them a trifling habit.

Mr. K's. 9th Section on the uſe of tranſlations is peculiarly deſerving of attention, eſpecially what is advanced, p. 91. Yet I am of opinion that a tranſlation of Cordery, or Eraſmus, may be very uſeful when boys firſt enter upon the conſtruing of an author, and, Mr. Clarke it may be, has done ſervice to the public by his editions of them; but had he ſtopped there, I confeſs I ſhould not have been ſorry. The little acquaintance

tance I have had with men of literature convinces me, that tranſlations hinder inſtead of promoting real and ſolid improvement. That plauſible argument in their favour, drawn from the almoſt univerſal practice of having Latin tranſlations with Greek authors, has had weight with many; but that practice I heartily join with Mr. K. in condemning. I ſincerely wiſh that I had been taught Greek without any ſuch aid, excepting for a few months juſt at the beginning. Then and then only will they help forward a learner.

Mr. K. has, with a modeſty, which muſt recommend him to every judicious reader, offered his thoughts on the choice of Latin and Greek books for different claſſes *. I would beg leave only to ſuggeſt what appears to me the beſt introductory courſe. After a boy is perfect in the nouns and verbs, let him read Cordery or Eraſmus as the maſter chuſes, with Clarke's tranſlation, and begin likewiſe the introduction to the making of Latin. After two or three months ſpent in this manner, a diligent attention

* P. 55.

being paid to the parſing, I know of no better book than the Selectæ e Veteri Teſtamento Hiſtoriæ, which that excellent judge, Mr. Rollin, has warmly recommended. It was purpoſely drawn up for young learners, and well adapted to their ſlender abilities. The matter of this book I am ſure Mr. K. would much approve. At the ſame time for a little variety Sterling's Phædrus ſeems to me very proper. Next I ſhould chuſe to put them into Cæſar's Commentaries, whoſe ſtile is ſo remarkably clear and perſpicuous, and ſet them to tranſlate after having firſt conſtrued the Selectæ e profanis Scriptoribus. I think this laſt book better adapted to the improvement of lads than the entire work of any antient author on morality, and the order of the words, being leſs perplexed than in the authors themſelves, appears to me an advantage as it did to Mr. Rollin. The faculties ought to be exerciſed but not jaded. As to Greek, a grammar in Engliſh ſeems preferable to one drawn up in Latin. When perfect in the nouns and verbs, the Græcæ Sententiæ, &c. printed by Rivington, and the Praxis Grammatica ad

Quoſdam Scriptores Græcos, printed by Noon in the year 1739, would fit boys admirably well for proceeding to Xenophon and Homer. The Latin and Greek Teſtaments may be uſed occaſionally as the maſter ſees fit, and I think boys ſhould not only learn to conſtrue, but freely to read a chapter from a Teſtament in either of theſe languages as they would from an Engliſh one.

Mr. K. has devoted his 38th Section to the ſubject of giving boys a ſenſe of religion. Of the importance of this he appears to have that ſtrong ſenſe, which thoſe only feel, who know by real experience its divine power. But the books he ſelects for the inſtruction of youth, do not appear to me ſo well adapted to this purpoſe as might have been expected from ſo judicious a writer. As to the church catechiſm, every member of the church would perhaps chuſe, that his ſon ſhould learn it by heart, as it is the public preſcribed form. But are there not many catechiſms, better adapted to the capacities of boys, and better calculated to give them an idea of the great truths of natural and re-

vealed religion? Mr. K. allows that it ſhould be explained, and one of Archbiſhop Secker's Lectures ſlowly and attentively read. But why not put ſomething into the hands of boys, ſo plain as not to need a comment? Explanations they may ſoon forget or poſſibly not attend to; but what they learn by heart and frequently repeat would be likely to be deeply engraven on their minds. Dr. Watts amongſt others has provided excellently well for the younger part of Chriſt's flock. He publiſhed ſets of catechiſms for children of different ages and his "Preſervative from the ſins and follies of childhood and youth" is a moſt valuable little piece. The catalogues of remarkable Scripture names, lead the young into a familiar acquaintance with ſacred writ, and may contribute much to their improvement in this moſt important branch of knowledge. Dr. Watts was indeed a Diſſenter, but I do not remember any paſſage in his catechiſms, to which a perſon, who approves the liturgy and articles of the church of England, could object. However if his being a Diſſenter ſhould be thought by

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any a ſufficient objection * to all that he hath written for the uſe of the young, there is ſtill a catechiſm drawn up by that excellent clergyman, Dr. Worthington, of the laſt century, the learned editor of Mr. Mede's works. This, in my opinion, is much more fitted for the inſtruction of youth of any age than the public form, the learning which by heart I do not however mean to condemn, though I muſt acknowledge myſelf to be ſo dull as not to underſtand ſeveral things in it, and therefore preſume it cannot be ſo intelligible to the generality of boys as might be wiſhed.

* Mr. K. himſelf, I am ſure, would not object to a uſeful book by whomſoever written. The very reſpectful manuer in which he ſpeaks of the late Mr. Burgh (*a*) (author of the Dignity of Human Nature) and Dr. Prieſtly (*b*), very clearly proves that he has no diſlike to Diſſenters as ſuch. I could not, however, avoid remarking, that ſpeaking of Meeting-houſes, he uſes the word Conventicle (*c*). Now a Conventicle means an unlawful aſſembly; but no aſſembly can be unlawful which is permitted and protected by act of parliament. Moreover, if meeting-houſes of any ſort be conventicles here, in Scotland

a P. 68. *b* P. 315. *c* P. 187.

the

Mr. K. " would confine the attention of " the ſcholar to this Catechiſm, Secker's Lec- " tures, Nelſon's Works, and the Bible. *" A catechiſm which needs no comment ſeems

the churches of the Epiſcopalians can be nothing better; yet I ſhould think it very illiberal to call them ſuch. The diſtinct names of Meeting and Church are neceſſary, in order to avoid confuſion; but both are under the protection of the ſame law. I do not, any more than Mr. K. approve of the noiſy rant of ſome preachers, who are followed by the multitude; but there are ſuch holders-forth in the churches as well as in the meetings of the metropolis, and many preachers in the latter are to the full as rational as Tillotſon, Clarke, or Jortin. But Mr. K. has ſo expreſſed himſelf as to lead ſome unacquainted with the matter to imagine, that all the clergy of the eſtabliſhment preach rationally, whilſt all of other denominations are mere declaimers. He ſurely could not mean to be thus underſtood, and therefore ſhould not ſo have expreſſed himſelf as to create or confirm prejudices againſt a body of men indiſcriminately, many of whom, under various worldly diſcouragements ariſing from their nonconformity, can look forwards with a joyful hope to that ſolemn day, when they muſt give an account to the Great Head of the Church and the Judge of all the Earth, of their reaſons for diſſenting from the national eſtabliſhment.

* P. 338.

preferable,

preferable, and then Archbiſhop Secker's Lectures will be ſuperfluous. As to Mr. Nelſon, he was a man of great piety and integrity, but ſtrongly tinctured with ſuperſtition. If the Scriptures ought to be the only rule of faith and practice, many doctrines and practices which Mr. Nelſon recommends, will hardly find ſupport from thence, as a great part of the clergy themſelves ſeem fully perſuaded, if we may judge from their writings. The young, I think, ſhould only be inſtructed in the great leading principles of religion, ſuch as have an undeniable influence on the conduct and behaviour. They ſhould be taught to regard it as a reaſonable ſervice, and not as conſiſting in a number of ceremonies and obſervances, for which no good reaſon can be given. They ſhould be often told, that the Scriptures are the only infallible guides to ſalvation, and that nothing ought to be received as of religious obligation, unleſs it can be clearly proved from thence. This is the beſt way to form young minds to a rational and manly piety; but Mr. Nelſon's writings, though there are in them many excellent

excellent things, are calculated to produce an attention to frivolous obſervances, which take off from the dignity of religion, and to inſpire that narrowneſs of ſpirit which has contributed much to the triumphs of infidelity.——But I object to nothing, which Mr. K. has advanced, ſo ſtrenuouſly as to what he ſays concerning the lenity to popery, which our governors have manifeſted. Mr. K. ſays "it muſt be *wicked*, in a high "degree, if the Pope be Antichriſt, as Sir "Iſaac Newton and many others have "thought, &c.*" I am firmly perſuaded that the Pope is Antichriſt, the head of that grand oppoſition to the pure and holy doctrines of the goſpel, which the Scriptures have foretold. I think the religion of Mahomet, far, far preferable to that of Rome. The accurſed principle of not keeping faith with heretics, (avowed by Pope Clement XI. ſo lately as the year 1712†, and which has never yet been publickly renounced by any body of Papiſts whatſoever,) I regard as more deteſtable than any ever adopted by the moſt ignorant and barbarous heathens.

* P. 379. Note.

† See Blackburn's Conſiderations, Appendix, P. 168—182.

But

But I am ſuch an advocate for toleration in the moſt extenſive ſenſe, that I ſhould think it wicked in a high degree to deprive even a Papiſt of any natural privilege of a ſubject without the moſt abſolute neceſſity. And ſurely there can be no ſuch neceſſity exiſting in this country, where the number of Papiſts is comparatively ſo ſmall. The late act of the legiſlature in their favour, from whatever motive it proceeded, had always my approbation; and I wiſh another act to be paſſed which might reinſtate them in every privilege, to which, as ſubjects of this kingdom, they have a juſt claim.

It is impoſſible that Popery ſhould ſpread here if Proteſtants would be only as zealous in defence of their principles, as the Papiſts are ſaid to be in defence of theirs. If Proteſtants will not exert themſelves in the way which reaſon and religion preſcribe, it is to their ſhame. But it muſt be ſtill more ſhameful to enact, or to keep in force, perſecuting laws, in order to prevent the ſpread of that, which it is criminal in them not to endeavour to reſtrain by a diligent attention

to

to their duty. Notwithſtanding the horrible treatment which the reformers received from the Papiſts, I think the former erred in nothing ſo much as in their averſion from tolerating the latter. The doctrines of the Reformation would, I believe, have ſpread much wider, had not the ſpirit of intolerance ſo miſled the reformers; and it is my firm opinion, that thoſe are moſt likely to convert the Papiſts who are moſt diſpoſed to give them every kind of indulgence. I would endeavour, as far as my influence extended, to guard perſons againſt being made converts to Popery, by ſetting before them its avowed doctrines and practices, and by referring them to authentic hiſtories of its cruel and bloody perſecutions. Perſecutions, not commenced merely by a few bigots, not the effect of ſudden paroxyſms of rage, but proceeding from the very principles of their religion itſelf, and approved, vindicated and extolled by whole bodies of their clergy, with the Pope at their head, in the moſt ſolemn and repeated acts. I would have all to ſee with their own eyes, that the ſpirit of popery is ever at

open war with the ſenſe, the reaſon, the liberty, the peace, the preſent and eternal happineſs of mankind. Yet whilſt taking this ſurvey, I would caution all never to think of employing any other weapons even againſt this abominable ſyſtem, than reaſon and argument, and a conduct in every reſpect conſiſtent with the faith of the goſpel.

I have thus freely offered my objections to ſuch parts of Mr. K.'s Treatiſe as appeared to me exceptionable. They are but very few, and the greater part of it may be of little conſequence. Whether Mr. K. may ſee reaſon to change his opinion on any of the before-mentioned points or not, I ſhall nevertheleſs recommend his work, as the moſt compleat and perfect on the ſubject of Education, which the world has ever yet ſeen.

THE END.

Lately published,

THE

LIFE

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OF

Mr. THOMAS FIRMIN,

CITIZEN OF LONDON,

By JOSEPH CORNISH.

He was a man, take him for all in all,
We shall not look upon his like again.

SHAKESPEARE.